





THE
CATECHUMEN,
OR AN
ACCOUNT

Given by the
Young Person to the Minister,
Of his Knowledge in

RELIGION,
Upon his first Admission to the
LORD'S-TABLE.

*But sanctifie the Lord in your Hearts : and
be ready to give [Απολογίαν] an Account
to every Man that asketh you a reason of
the hope that is in you, with meekness and
fear, 1 St. Pet. 3. 15.*

With the Epistles of Two Eminent Divines
of the Church of England.

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Dragon without Temple-Bar, 1690.

v. Sacrament

THE
OATH CHUMMEN
ON AN
ACCOUNT

Given by the
Young Persons of the Mission
of the Society of the
Saviour

RELIGION
Upon the first Admission to the
Lord's Table

By the Rev. Mr. [Name] of the
Society of the Saviour
Pastor of the Church of the
Saviour in [Location]

Printed at the Press of [Name]
of the [Location]

[Name]
[Location]

[Name]
[Location]

[Name]
[Location]

18[]

TO THE
AUTHOR.

SIR,

I Have ever had a peculiar Esteem for all such Discourses, as Peaceably tend to beget in Mens Hearts a right knowledge of the Sacrament of the Lord's Supper. Which I look upon as the highest *Mystery* in Religion, and the best *Instrument* to convey Vertue, and promote it in a Christians Soul.

And seeing the *small Piece* you sent to be perused by me,

To the Author

is designed to instruct the
younger sort (who are the hopes
of the Church) in such Principles
of Christianity, as are necessary
to be known by them, before
they be admitted to the Holy
Communion, you may well
presume not only of my
Approbation, but earnest
Desire, to have it made
Publick.

Yours, &c.

L. A.

TO

TO THE
BOOKSELLER.

SIR,

I Have carefully perused these Papers, and though I know not the Author of them, yet seeing you desire my Opinion, I think myself obliged to do them this Right: As for the Matter contained in them, I think it very OrthodoꝽ, and fully agreeable with the Doctrine of our Church; and as for the Composure, I think it very Regular and Clear, Judicious and Instructive; and as for the whole, I think it of very great use for all that have honest and teachable Minds, and do sincerely inquire after the Truth, as it is in

To the Bookseller.

Jesus, but more especially for such
as have gone through their Cate-
chize, whose Understandings I
doubt not will be very much open-
ed and enlarged by a careful and
diligent perusal of it: That God
Almighty may prosper the Design
of it, and make it a Blessing to the
Souls of Men, is the hearty Pray-
er of,

Sir, Your truly

Affectionate Friend,

From my House
in Broadstreet.

Jo. Scott.

THE

THE
CATECHUMEN:

OR,

*The Young Person's Account of his
Knowledge in Religion, &c.*

THE following Account being only a Taste of the Proficiency I have made under your pious Diligence in Catechising, I have no apprehension it will be unwelcome to you. Many things I know might be said in disfavour of it; but the Piety of the Design is all I offer in excuse. Besides, I understand not the Use or Benefit of Apologies, and therefore I will be-

gin this Account without them.

It was my singular Happiness, not only to be born of Christian Parents, but of such as were true Members of the Church of *England*, whose Piety took care to make choice of fit Persons to present me to Holy Baptism the first *Sunday* after my Birth, according to the Rule and laudable Practice of this National Church.

The Persons, I say, who presented me to Holy Baptism, were Canonically qualified for that Charitable Office, being of good Report, and such as had received the Holy Communion.

These I call my *Godfathers* and *Godmother*, whom I bear a Reverence suitable to that Appellation. And by my Parents approbation, these gave me that Name, which puts me in mind of the Christian Faith, in which I was baptized, and by which I was listed under Christ, and became his Soldier and Servant. And it is called my

Chri-

Christian Name, because by it I stand related unto Christ, and distinguished from Men of all other Religions, as *Jews, Pagans, and Mahumetans.*

This Name was given me at Baptism, whereby being made a Christian, I was entituled to all the Priviledges appertaining to those who truly bear that Name. So that I who by Nature did not belong unto the Church of Christ, which is his Mystical Body, being baptiz'd, became a Member of the same. And being a Member thereof, I am no more, as I was by Nature, a Child of Wrath, but a Child of God by Adoption, through Christ, who is the Son of God by Nature. And being thus a Child, I am also an Heir of God, and Joint-Heir with Christ, to a Kingdom of Glory.

But these Priviledges were conferr'd upon me in Baptism not absolutely, but on Condition that I would perform what my Godfa-
thers

thers and Godmother did vow and promise in my behalf, when I was baptized. For notwithstanding that both mine and all Parents are expressly commanded to be diligent in teaching their Children God's Holy Word, and to bring them up in the nurture and admonition of the Lord; yet because Parents may die, and so be incapable to do this; or they may be negligent, and so either not do it at all, or not as they ought; the Church, as 'twere, took Bond or Security of my Godfathers and Godmother for my pious Education: Who are therefore called my *Sureties*, and who were encharged to have a Religious Care to teach me, as soon as I was able to learn, what a solemn Vow, Promise and Profession I made by them in Baptism.

Now, the things which these Sureties avouched to be performed by me, are Three, (answerable

able to the Three Benefits assured to me when I was baptized.) The first was an utter renouncing of all those Spiritual Enemies that incessantly war against my Soul; namely, the Devil, the World, and the Flesh.

So that the first Spiritual Enemy I am to renounce, forsake, and fight against, is the Devil, that evil Spirit, that lost Angel, whose malignity against me appears in his continual solliciting and tempting me to Sin, and accusing me when I have sinn'd; and resisting and hindring me when I am about to do good. Whom, according to my Sureties Bond, I stand obliged to renounce, together with all his Works; which, in general, are all Sins committed by his instigation; and, in particular, all Sins committed after his Example, or which bear his Image; such as Murder, Lying, Pride, Malice, and the like.

I am

I am also bound (by vertue of the Bond my Sureties gave in my Name) to renounce this present evil World. By which I understand those wicked Men who are Enemies to Godliness, and all those other Creatures which the Devil, the Prince of this World, useth as Baits and Snares to seduce me to Sin. But besides my renouncing the World thus understood, I am also to forsake and withstand its Poms and Vanities, that is, all Pleasures, Pride and Wealth, when they become injurious to Religion, and divert or stop me in my Exercise of Piety: Which they will certainly do, if my Affections towards them are inordinate, immoderate, or unseasonable.

And because Worldly Vanities only gratifie my Carnal Part, and Sensitive Appetite, I am also bound to renounce that which they gratifie: I mean, the Flesh, or my unmortified
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Corruption, which is Enmity against God, and doth not only hinder me from doing Good, but doth also incline and spur me on to do Evil.

For I find, that from this unmortified Corruption there springs up in me many inordinate Affections, and evil Concupiscences, which are called the Lusts of the Flesh: By means whereof (until they are mortified) I am brought to entertain the Temptations of the Devil, and to abuse the good things of the World to Sin. And though the renouncing of these Lusts of the Flesh, together with the Devil and the World, be made an Article of my Christianity, and a Condition upon which the Priviledges of Baptism are bestowed upon me; yet seeing they are my sorest Enemies, and continually endeavouring not only my present, but

but my eternal Ruine, (without any other tie) Self-preservation prompts me to withstand them.

The Second thing promised in my behalf, when I was baptized, is my Belief of the Doctrine of Christianity, summ'd up in the Apostles Creed: My Faith of which, if it be not more than either barely Historical and Temporary, I shall not surpass the very Devil, and wicked hypocritical Men in believing; for the one believes alway Historically, and the other only hypocritically for a time.

But the Faith I vowed in Baptism is a firm and constant Assent unto the Word of God, and Gospel of Man's Salvation, and an unshaken Reliance upon the same: So that the whole Scripture is the General, and the

the Articles of the Christian Faith, summ'd up in the Creed, is the Particular Object of my Belief.

And I look upon this Faith to be so necessary for me, and every Christian, that I forfeit that Title without it: For a Believer is but another Word for Christian. But still I know, that how necessary soever Faith is to the Salvation of my Soul, yet it is not to be got by my own Power; for it is the Gift of God, and the Gracious Work of the Holy Ghost, which doth enable me to assent unto, and rely upon the Holy Scriptures.

But because Faith will not profit to my Justification, without Works of Obedience to the Commands of Christ; therefore my Sureties undertook that I should keep God's Holy Will and Commandments, and walk in the same
all

all the days of my Life. So that I do acknowledge my self bound to pay Obedience to the whole Will of God, revealed in his word. And I cannot think my self fit to come to the Lord's Table, unless I am resolved to keep God's Law, and have regard unto all his Precepts ; and that too with my whole Heart, or sincerely ; and always, without intermission or discontinuance.

But when I profess this to be my Duty, it is not as if I thought I were to be saved by the Tenor of the First Covenant, the Condition whereof was perfect Obedience ; for this I am no way able to perform. But because I hope to be saved by the Second Covenant, called the Covenant of Grace, I think my self bound to perform the Condition thereof, namely, Obedience, or Faith fruitful in good Works ; which good Works are the genuine Off-spring of my Faith, and do flow as naturally from

from it, as Fruits from their Tree ; and without which, my Faith is dead. And you have ever taught me to set a peculiar value upon good Works, because through means thereof I glorifie God, edifie my Neighbour, and justifie and declare my Faith before Men. And according to my present Sentiments of Religion, I look upon Faith and good Works to make up my whole Duty, as a Christian : And these, I hold, are not to be seperated in my Practice, because Faith without Works is dead, and Works without Faith cannot please God.

And tho' it is my firm Resolution to observe them both, and to believe and do as my Sureties have promised for me ; yet I know, I cannot do so, but by the assistance and help of God ; and therefore I will by diligent and humble Prayer beg a continual supply of Grace, to enable me to believe and do all things which
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at Baptism were stipulated and promised in my Name. And I will also daily offer up my unfeigned Thanks unto God, that he hath called me to the knowledge of the Truth; that he hath brought me out of my natural State of Sin; that he hath admitted me into the Church; and that there he doth vouchsafe me the appointed Means of Holiness and Salvation. And I humbly pray God by his preventing Grace, to incline my Will; by his assisting Grace to give me Strength; and by his consummating Grace to bring me actually to perform all those Duties which in Holy Baptism my God-fathers and God-mother undertook in my stead.

And as you ever minded and made me sensible how greatly I was bound to my Sureties, for what they did for me at Baptism; so you likewise have let me know the Obligation I had to take up their Bond as soon as I was able,
and

and so to discharge them. And this I did at Confirmation, when I solemnly took upon my self to believe and do all that my Baptismal Sureties had vow'd and promised I should believe and do. But now, alas! being conscious to my self that I have broken my Baptismal Covenant, it is my earnest desire to be admitted to the Lord's Table, on purpose to renew it.

But before my admission to that Heavenly Entertainment, I am of opinion that I ought to have a competent Understanding of the more eminent Parts of Christianity which you have taught me; and they are these Four, namely, Faith, Obedience, Prayer, and the Sacraments. And to you who are to admit me, I think my self bound to give an Account of my Knowledge in each of these, and to desire your Judgment whether or no it be sufficient in order to my Admission.

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I begin with Faith (as that without which all the rest are not only insignificant, but sinful) which being considered as my Act of Believing, I have already said, that it signifies my Assent unto, and relying upon the Word of God's Truth, and Gospel of Man's Salvation: So that I take the Scriptures to be the general Object of my Faith, and the Creed to contain the main Particulars to be believed by me. I mean, that Creed which bears the Name of the Apostles, as its Compilers; and which, I suppose to be that Form of sound Words to the Profession whereof Paul exhorts Timothy to keep constant and teach others. And because before my Admission to the Holy Communion, I think I ought to be able to recite the Words of the Creed, to have a competent Knowledge of their meaning, and of the influence each Article ought to have upon my

my Coverſation : I will therefore firſt rehearſe the Words thereof, and then give you ſuch an Account of their Senſe and Influence, as I have been taught by you.

I BELIEVE

I Believe in God the Father Almighty, Maker of Heaven and Earth :

And in Jeſus Chriſt his only Son our Lord : Who was conceived by the Holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead, and buried ; He deſcended into Hell : The third day he roſe again from the dead : He aſcended into Heaven, and ſitteth at the right hand of God the Father Almighty : From thence he ſhall come to judge both the quick and the dead.

I believe in the Holy Ghoſt, the Holy Catholick Church, the Communion of Saints, the Forgiveneſs of Sinns, the Reſurrection of the Body, and the Life everlaſting. Amen.

Having

Having thus rehearsed the words of the Creed, my next Task is to give a short plain Declaration of what I believe in every Article.

ARTICLE I.

I believe in God the Father Almighty, Maker of Heaven and Earth.

In this Article I have been taught to believe that there is a God, and that he is an Eternal Spirit, whose Being is of himself, and not from any other ; and that from him all things have their Being. And I further believe, That this God is but One, because he is the Infinite, Independent, and Omnipotent Cause, which can be but One.

I believe also, That this God is the Eternal Father of Christ, and that for his sake he is also my Heavenly Father ; and that be-
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ing Almighty, he can do for me whatsoever he will.

I likewise believe, That in Six days this God created all things of Nothing by his Word, for his Glory ; and that he still preserveth all things by the same Word of his Power.

ARTICLE II.

And in Jesus Christ his only Son our Lord.

In this Second Article of the Creed I have been taught to believe in Jesus Christ, and that he is the only Son of God, and of the same Divine Essence with him : That he is called *Jesus*, because he is the only Saviour of Mankind : and that he is called *Christ*, or *Messiah*, which signifies *Anointed*, because he was anointed to the Three Offices of a Prophet, Priest, and King ; which Three, under the Law, were in an especial manner Anointed. B And

And I believe, That all these Three met in Christ ; and that as a Prophet he doth instruct his Church, outwardly by his Word, and inwardly by his Spirit. And I believe, That as a Priest he made satisfaction unto God for the Sins of Mankind , when he once offered up himself upon the Cross ; and that by the Sacrifice of himself, he reconciled God and Man. And further I believe, That as a Priest he continually makes Intercession for me, and all true Christians, at the right Hand of his Father in Heaven, and doth bless me in turning me from my Iniquities.

In like manner, I believe, That *Jesus* was not only *Christ*, that is, Anointed to be a Prophet and a Priest in the sense now declared ; but that he was also Anointed to be a King : And that, as such, he doth govern and preserve his Church : he erects and sets up his Throne in the Hearts of Believers :

lievers : He gives them Grace to subdue every rebellious Lust, and habit of Sin, that it reign not in them : He conquers Satan, and restrains his Power : He overcomes Death ; and having received all Authority in Heaven and Earth, he rules over all Men, and all Creatures ; and that of his Kingdom there shall be no end. So that to him belongs absolute Dominion over all, and Obedience is due to him from all.

ARTICLE III.

Who was conceived by the Holy Ghost, born of the Virgin Mary.

In this Article I profess to believe, That when Christ was made of the Seed of *David* according to the Flesh, he was made in all things like to my self, excepting Sin : For that could affect neither his Humane Soul nor Body, be-

cause in both he was most Holy, as being conceived only by the Operation of the Holy Ghost, and born of a spotless Virgin. For Christ, that he might be our Kinsman, and capable to redeem us, by paying our Debts in the same Humane Nature in which they were contracted, it was necessary he should be the Seed of the Woman. And that he might plainly appear to be that Seed of the Woman which was promised, it was likewise necessary he should be born of a Virgin, who was of the Lineage and House of *David*. All which I believe from God's Word was accomplished in the Blessed Mother of Christ.

ARTICLE IV.

Suffered under Pontius Pilate, &c.

This is an Article that you have often told me I ought well to under-
der-

derstand ; for it respects Christ's Death , upon which the whole Hinge of my Salvation turns. I find the History of it to be clearly and fully set forth by the Evangelists ; and as to the knowledge of it, *St. Paul* valued it so highly, that he desired to know nothing else but Jesus Christ crucified. Now by my believing of the Crucifixion , I confess, that according to the Prophecies Christ suffered in his Humane Nature. both in Soul and Body ; his Divine Nature being incapable of suffering. And that this hapned at the time when *Pontius Pilate* was the *Roman* Governour of *Judea* ; who being addicted to Cruelty and sinful compliance , condemned Christ to be crucified : And as *Moses* lifted up the Serpent on the Pole in the Wilderness, so was Christ lifted up on the Cross ; and by a painful, ignominious, and accursed Death, did expiate my sin, and redeemed me from all

vain Conversation, and from the Curse of the Law, and gave me an Entrance into Heaven. All which unspeakable Benefits are justly to be ascribed to the Blood of Christ, because it was of infinite value, as being the Blood of that Person who was God as well as Man.

And as I believe Christ voluntarily laid down his Life, and that his Soul was really separated from his Body; so I likewise believe, that as a dead Man he was buried, after the manner of the *Jewish* Nation; namely, that he was bound in Grave-clothes with Spices, and laid in the Grave, with an heavy Stone rolled to the mouth of the Sepulcher. All which were certain Tokens of his Death, as being the usual known Rites of a Jewish Funeral. I also believe, That Christ being dead, his Soul and Body remain'd in a separate condition, under the Power of Death; and that his Soul was reunited to the Body before it did
putri-

putrifie in the Grave. But as to the various Opinions about his Descent into Hell, I think them either too high, or too unprofitable for my research.

And as you have taught me, so I believe, that Christ's Birth, Death, and Burial, or being under the Dominion of Death, were the Three Degrees of his Humiliation; answerable to which were the Three Degrees of his Exaltation, namely, Resurrection, Ascension, and Glorification in Heaven.

ARTICLE V.

The third day he rose again from the dead.

Tho', being a Christian, I need no Proof of Christ's rising from the Dead; yet to confirm my belief of so eminent an Article, God has given me the Testimony of Angels, of the Men that guarded

the Sepulcher, the many Apparitions of Christ after he was risen, the Effusion of the Holy Ghost upon the Apostles, the Miracles done by them in his Name. So that I have just ground to believe and profess, That the Body of Christ saw no Corruption, as did the Bodies of the Patriarchs. And because it was impossible he should be holden of the Power of Death, I do believe that he did really rise again, and that the very same Body and Soul of our Saviour, which were separated by Death, were by his own Divine Power reunited in his Resurrection.

And as to the time when he arose, I have been taught, and do believe, That it was the Third day after his Death, which hapned to be the First day of the Week : Which Day we celebrate in memory of his Resurrection, and which has immemorially been called *The Lord's Day*.

ARTICLE VI.

He ascended into Heaven, and sitteth, &c.

I believe, That Christ ascended by the same Power he rose: And that this was no other Power than that of his own Divinity; by which, as an High-Priest of good things to come, he once ascended visibly and locally into the Heaven of Heavens, as the High-Priest once every Year entred into the Holy of Holies. And the End of his Ascension was, I believe, to prepare a place for Believers, and to receive them to it; that where he is, they might be also.

After Christ's Ascension into Heaven, he took his Place at the Right-Hand of God. Not that I think God, who is a most absolute Spirit, hath either Right or Left Hand; but that this is spoken after the manner of Men who

place those whom they will most honour upon their Right-hand, And from Christ's being thus placed in Heaven, I collect, That he there took up his Abode in a State of Majesty and Power, to shew that he was above all Creatures in Heaven and Earth, and that he is exalted to be the King of Saints, and Judge of Sinners; the Prince of our Salvation, and High-Priest of our Profession: and that in him there was an Union of the Regal Power and Priestly Office, when he sat down at the Right-hand of the Father Almighty. So that by the former he is perfectly able to subdue all his Enemies; and by the latter he doth ever intercede for, and eternally save those that are his.

ARTICLE VII.

From thence he shall come to judge, &c.

As I believe that Christ redeemed me by his death and passion, and that by his Ascension he is become my Advocate and Intercessor with God; so I believe that he shall come the second time from Heaven, with great Glory, to judge the World.

For besides the particular Judgment that passeth upon every Man immediately upon his Death, when the departed Soul is set at God's Tribunal, and examined of all its Thoughts, Words, and Actions; I say, besides this particular Judgment, I believe there shall be a general Judgment, when all shall be judged, as well the Quick that shall be alive at that day, as the Dead, who shall then be raised up. And that in this last Judgment.

ment Christ himself, as a Supreme Judge, shall pass the final Sentence, and that the Saints, as Assessors, shall pass their Sentence of Approbation.

I believe too, That I and all Men shall be judged of all things done in the Body, whether Good or Evil: And that upon the pronouncing of the Sentence, the truly penitent shall pass to an Estate of Eternal Happiness; and finally, the Impenitent to an Estate of Eternal Misery.

ARTICLE VIII.

I believe in the Holy Ghost.

Having briefly declared what my Faith is in God the Father, and God the Son; I am next to declare what I believe concerning God the Holy Ghost. And first, I believe, That without Faith in the Holy Ghost, I cannot believe in God the Father,
nor

nor in his Son, as my Lord. For no Man can call God Father, but by the Holy Ghost ; nor can any Man say that Jesus is the Lord, but by the Holy Ghost : Whom I believe to be the Third Person in the Divine Being, and therefore True God : And that as he proceedeth from the Father and the Son, (which I believe he doth) he is a Person distinct from both.

The Spirit in whom I believe is called Holy, because in himself he is without all Pollution and sin ; and because he is the Author of all Holiness in me, and all who truly believe in him : So that all my Holiness is but a Ray or Effusion of the Holy Ghost, which doth furnish my Heart with spiritual and saving Graces, by the Work of Sanctification.

A R. T.

ARTICLE IX.

I believe the Holy Catholick Church, the Communion of Saints.

After this plain Account given by me of the Articles which concern the Blessed Trinity, I will now give the like Account of those that follow; which respect such only as truly believe in, and obey and Worship the Trinity in Unity; and who are here called the Church. Which I plainly take to signifie all those whom Christ hath called out of the World; to be his peculiar People: Over whom he hath a Sovereign Authority, in regard of which they willingly and chearfully pay him Homage, and obey his Law and Ordinances.

For by *Church* I have been taught to understand the Corporation and General Family of all true Believers, which Family truly deserves

to,

to be called Holy, in respect of its Head, which is Christ, who is Holy in himself, and whose Holiness is imputed to all sincere Believers: And who through the Grace given to them, do labour, study, and endeavour to be Holy.

And the Church, in this familiar acception, I believe is Universal, as well as Holy; and that there are in all the Quarters of the World those who by Baptism are admitted into it, and so made Members of Christ's Mystical Body, who are guided by his Spirit, nourished by the Word and Sacrament; and who are obedient to the Rule and Government of the Bishops and Pastors, lawfully called to their Offices.

And of this *Society* of Believers, which constitute the Church, some are in a state of War, continually fighting against their own and Christ's Enemies; but yet in daily expectation of Triumph, and a Crown:

Crown : And these are called the *Church Militant* , which is on Earth. And some are in a state of *Peace* ; for having fought the good Fight of Faith, and finished their Warfare, they are entred into their Master's Joy : And these make the *Church Triumphant*, which is crowned in Heaven. Now, these I hold are not two divers Churches, but the same Church under a different State and Condition : For I believe the *Church* to be essentially but one.

And as Christ's Mystical Body the Church has an *Union* with *Him*, as being the Head of it ; so I believe there is a *Common Union* among the Members ; both those that are glorified in Heaven, and those that in some degree are sanctified on Earth. And this is called the *Communion of Saints* ; and is the first Priviledge of the Christian Church. And by virtue of this all *true Christians* communicate in all Offices of *Piety* .
and

and *Charity*; in doing good to one anothers Bodies and Souls. And this they do upon the account that they have in common *One God, one Christ, one Spirit, one Lord, one Faith, one Baptism, one Hope.*

ARTICLE X.

The Forgiveness of Sins.

As the *Communion of Saints* genuinely ariseth from the Nature of the *Universal Church*; so *Pardon of Sins* follows from both. For none shall have their *Sins forgiven*, but those who live and die in the *Communion of the Church*: For unless I abide in this Ark, I shall certainly perish.

Now Sin, as I have been instructed, is of two sorts; the one Original, which is the sin of *my Nature*; the other *Actual*, which is the sin of *my Conversation*. The former I brought with me into the World, the latter I commit while I live

I live therein. And both these sorts of sin deserve Eternal Death, and can only be pardon'd by the Merits of Christ. (For sin being a Transgression of the Law of God, it can only be forgiven by him whose Law it *transgresseth*.) For Remission of sins is the second Priviledge of the Church, which is preached to all in the Name of *Christ*, and sealed in Baptism; wherein I believe my Original Sin is presently pardon'd, and that my *Actual Sins* committed after Baptism, shall be pardon'd, if I truly repent me of the same.

Now, this my Belief of the Forgiveness of Sins, supposes that I believe, That God graciously and freely, without any Desert on Man's part, gave his Son to die for the World; and, That for the sake of his meritorious Death, he remits the Fault, absolves from the Guilt, and acquits from Punishment, *all truly penitent and believing Sinners.*

And

And I do further believe,
That he imputes to them the Obedience of his own Son, and his Righteousness, and by means thereof accounts them *just* in his sight.

I believe, That all who are justified, and thus acquitted, have Holiness in some degree, according to the Condition of this Life. Which Holiness, tho' it cannot altogether discharge them from sin, yet it doth not suffer it to *reign* over them: So that a justified Person is not under its Dominion, nor yields himself a *Vassal* to it; but resists its Commands, and makes it die daily.

And for the greater security of the Forgiveness of sins, God hath committed to his Ministers an indispenfible Power and Charge to preach *Faith* and *Repentance* as the Condition of this Forgiveness: He hath likewise appointed them to *pray* and *intercede*,
and

and also to baptize for the Forgiveness of sins; and to administer the Lord's Supper in memory of that Blood which was shed for the *Remission of Sins*. And indeed all that God hath left in the Hand and Power of his Ministers, especially tends to make Men capable of receiving what they believe, namely, the Remission of sins.

ARTICLE XI.

The Resurrection of the Body.

It was the Hope of the Fathers under the Old Testament, as well as it is of Christians under the New, That there shall be a Resurrection both of the Just and Unjust: And if it were otherwise, Christians of all Men would be most miserable; and all that I have learn'd, and you have taught me, concerning Christianity, would be in vain. But
I firmly

I firmly and truly believe, That my Mortal Body shall be raised from the Corruption of the Grave by Vertue of the Resurrection of Christ. And this my Belief is founded upon the Power and good Pleasure of God, who both can and will raise from the dead the very same Body that died.

ARTICLE XII.

The Life everlasting.

The Enjoyment of Everlasting Life is the last Christian Privilege, and that which crowns the rest: And I have learned to understand by this *Life* the Enjoyment of all true Happiness in Soul and Body. For I believe that the Faculties of the Souls of just Persons shall be perfectly enlightned and sanctified, and that their Bodies shall live after the manner of Spirits, and be exceedingly glorified.

And

And opposite to this Life everlasting, I believe there is an everlasting Death, which is the Portion of the Wicked. And that as Life everlasting consists in the Fruition, so I believe everlasting Death consists in the Loss of God's Presence, and all other Comforts ; and is the enduring of the sting of Conscience and Torments of Hell for ever.

But as my believing all the Articles of the Christian Faith, as they are summ'd up in that which is called the Apostles Creed, supposes that I am to learn not only the Words, but likewise the *Sense* of the Creed ; so it also implies, that I should live like them that do believe ; for otherwise my consenting to the Truth of the Articles will stand me in no stead. And therefore, not meddling with remote and learned Inferences, I will draw such from each Article, as are near and familiar, short and edifying.

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As for Example: From my believing that God created me, I infer, I am bound to be obedient and subject to him. By my believing that Christ redeemed me, I think it my Duty to yield up my self to him as his Purchase, and to be wholly disposed by him, and employed only in his Service. My believing Christ's Conception by the Holy Ghost, and his Birth of the Virgin, should make me diligent to fit my Heart for the Holy Ghost to overshadow, and for Christ to be born in it. My belief of Christ's Crucifixion, should teach me to crucifie the Flesh, with the Affections and Lusts, and to destroy the Body of sin. My belief of his *Death* and *Burial* should make me content to die for the sake of Truth, being assured, that if I suffer for Christ, I shall also reign with him. It should also keep me from being disheartned by Death, seeing that Christ by dying

ing hath taken away the Sting of Death, which is Sin, and made it an Entrance into Life. My believing the Resurrection of Christ, should make me actually rise from Sin to a New Life ; and utterly to forsake my Sins, as Christ did the Grave , to which (after he was once risen from it) he returned no more. My believing Christ's Ascension, and sitting at the Right-hand of God, should teach me to set my Affections on things above, and not on things on the Earth. The believing a Judgment to come, should make me careful so to walk, as that I may not be condemned in it. My believing the Holy Catholick Church and Communion of Saints, should render me mighty circumspect to preserve Charity, which is the Bond of Peace, and to avoid all things destructive of Catholick Unity.

The Remission of sins, which I believe, should make me highly

ly to esteem all those Ways and Means which God hath ordained in his Church to convey unto me this Remission, and to perform the Condition on which it is promised.

My believing the Rising again of my Body, should make me watchful against all things that may keep it from being in a fit condition to rise to Glory; and to practice all such Vertues as may prepare it for that Heavenly Condition to which I expect it should be raised. And my believing the Life Everlasting, should make me diligent to employ my short moment of Time here, that my Everlasting Life hereafter may be a Life of Joy, and not of Misery.

And thus from all the Articles of the Creed, I am to draw Motives to strengthen me in all Christian Practice; to which end my learning and believing of them is

designed. And till I do this, I cannot rationally pretend to make good what I promised when I was baptized, namely, To believe all the Articles of the Christian Faith. And without this, I think my self unfit to partake of the Lord's Supper.

I now proceed to *Obedience*, which you have frequently taught me, is the second *Head* of my Christian Profession, and that it has the *Ten Commandments* for its Rule; and of these, as well as of the Creed, I ought to have a convenient Knowledge, both as to the Words and Meaning, before I come to the Lord's Table: Because the keeping of God's Commandments is one part of that Vow which I have broken, and come thither to renew.

And first, I have been Catechised, That in each Commandment there is something *required*,

red, and something *forbidden*; so that I may be guilty of transgressing it, either by doing what I ought not to do, or by leaving undone what I ought to do.

As to the things forbidden by the **First Commandment**, I have learned, that they are chiefly Atheism, or the Denial of God's *Being*, and the multiplying and serving of false Gods; as also the not serving the only true God aright. And of this last I look upon my self to become egregiously guilty, when I suffer any thing to share with God in my Worship of him; and when I am guilty of Hypocrisie, Irreligion, Indevotion, Lukewarmness, Heresie, Schism, *Apostasie*, *Infidelity*, Presumption, Despair, Carnal Security, Pride, Disobedience, Impatience and Murmuring, and wilful Ignorance of his Word.

And I have been taught, That by this same Commandment it is required of me to acknowledge but One God, and to have him for *my* God, and to love, fear, obey, and trust in him above all others, and to serve him truly all the days of my life.

And as to the things forbidden in the **Second Commandment**, I doubt not but they are, The appointing of any kind of Image for Religious Worship; the representing of God by a visible likeness of any thing; the worshipping of Creatures; the neglect of the Worship of the True God, or the worshipping him after a false manner.

And the Duties enjoined in this Commandment, are, to worship the only True God; according to his own Prescription; to worship him both in my Body and Spirit; to bear a due regard to all the Parts of his Worship,

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as Prayer, the Word, and Sacraments; to come to them with suitable Preparation, and to yield a due Veneration to all *Places, Times, Persons, and Things*, rightly set apart for God's Worship. And to such as thus worship him, he hath promised Mercy and Kindness; but has threatned to be a severe Punisher of them that do otherwise.

In the **Third Commandment** I am forbidden all irreverent Thoughts of God; all Blasphemy, or dishonourable mention of his Name; all Perjury, or Breach of lawful Oaths; all occasioning the Name of God and True Religion to be blasphemed.

And, on the other side, I am enjoyned, to think and speak reverently of God's Name and Attributes; to glorifie him in his Holy Word and Ordinances; to use his Name with Reverence in

taking Religious Oaths; to observe such Oaths with an holy Care and Conscience; and to glorifie his Name by a pious Conversation.

The **Fourth Commandment** requires me to keep holy, or to sanctifie all such days, which are separated from a Common to a Religious use.

After God had in six days finished the Works of the first Creation, he sanctified the Seventh Day, and commanded his People to sanctifie it. But after the Resurrection of Christ, instead of the Seventh Day from the beginning of the Creation, the First Day of the Week was hallowed, and called emphatically, the *Lords-day*. And the Observation of it has been the universal practice of the Christian Church. And I think my self bound to spend this day in an especial attendance on God's Service; such as Prayer, Preaching
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ing, Participation of the Sacrament: Relieving the Poor, Meditating upon the Works of Creation and Redemption, &c.

And on this day I have been taught, that I am forbidden all Worldly Undertakings and Employments, vain Sports and Recreations, and all actions but those of Piety, Mercy, Necessity and Decency.

Now these four first Commandments respect my Duty toward God; and the six that follow regard my Neighbour and my self.

And the first of these six (which is the **Fift of the Ten**) **Commandments**, may be called the Commandment of Relations; For it teaches me first my Duty to my Natural Parents, and that I am to honour them. Which implieth, that I am to fear, reverence, succour, and obey them. It secondly teacheth me my Duty to my Political Parents, namely, the

King, and all in lawful Authority under him: Whom also I am to honour and obey. It (thirdly) teaches me my Duty to my Ecclesiastical Parents, Spiritual Pastors and Teachers. And it likewise binds me to carry my self lowly and reverently to all my betters. In short, I have been taught, that this Commandment doth concern all the mutual Duties among all sorts and degrees of *Inferiours* and *Superiours*, from the King to the Master of a Cottage. And there is an especial Promise annexed to this Precept, to encourage all to obey it, in performing their respective Duties one to another.

In the **Sixth Commandment**, which concerns Man's life, all those things are forbidden me which any way tend to the injury of the same; as Hatred, cauleless and revengeful Anger, contrivance of Man's Death, occasions of, and actual and wilful Murder. And
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at the same time this Commandment requires me, as far as I am able, to preserve the life of Man; and that I sustain it with Food and Raiment, that I prudently avoid all Dangers, and conscientiously fly from all such Vices, whereby Humane Life is hazarded; and which are destructive both of the Body and Soul of him that commits them. Such as Drunkenness, Uncleanneſs, &c.

In the **Seventh Commandment**, which concerns a chaste Conservation, I am forbidden all acts of Adultery, and Fornication, together with unlawful Marriage. And likewise all such *Thoughts, Looks, Attire, and Words*, as prompt and inveigle to Uncleanneſs. I have further been taught that by this Commandment all such things are forbidden as may occasion any of these, as Idleness, Excess in Eating and Drinking. So that on the contrary I am en-

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joyned.

joyned to keep my Body in *Temperance, Soberness, and Chastity* : to preserve Modesty in Thought, Behaviour, and Apparel.

In the **Eighth Commandment**, which concerns Man's Estate, I am, as I have been taught, forbidden all defraudation, or deceitful Stealth, Oppression, and violent Robbery, Sacriledge, or pillaging of God ; all Bribery and withholding other mens dues, with all covetous desires.

And on the contrary, I am bound by vertue of this Command, to give to all their Dues, to live in some lawful Calling, and therein to be diligent : to restore that which hath been stolen, to give Alms to the Poor, and to avoid the Company of all such as would entice me to break this Law.

The **Ninth Commandment**, concerns Man's Good Name, and for-

The CATECHUMEN.

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forbids me to lye, to raise or receive, or to divulge any false or malicious Reports against my Neighbour. It likewise forbids all groundless Suspicions, together with suborning and encouraging of false Witnesses.

And on the other hand, it enjoyns me to love and speak the Truth; to preserve my own Reputation, and when it is seasonable to vindicate my own Innocence, and the Innocency of my Neighbour, when I know either to be unjustly aspersed.

In the **Last Commandment**, which especially respects Man's Desires, I am forbidden to covet my Neighbours Goods, of what nature or sort soever: And I am required, to regulate my Affections: to restrain all sinful Desires; to be content with my present Condition, to learn and labour truly to get mine own living, and to do my Duty in that
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state of life unto which it hath pleased God to call me.

And now having given this account of the Ten Commandments, I leave it to your upright Consideration, whether my knowledge of them be sufficient to qualify me for the Holy Communion.

The Obedience I owe to these Precepts, is the next thing that importantly concerns me. And here I openly confess, that it is not in my power to obey God's Commandments, without his special Grace, but that if this be once shed in my heart, it will enable me to obey them. And when my Obedience is *true, faithful, and sincere*, though mixed with much weakness, imperfection, and many sins, yet, (if therein I live not wilfully impenitent) I do unfeignedly believe God will accept and Crown it.

But I have been often taught, that this *special Grace* of God cannot

not be obtained but by diligent Prayer. Which you have told me is the Third General Branch of my Christianity, and that it has for its Rule that Divine Form Christ composed, and which from him is called *The Lord's Prayer*. And this consists of a *Preface*, *six Petitions*, and a *Conclusion*: Of each of which I will now give such an account as I have learned from you, beginning with the *Preface*, namely,

**Our Father which art in Hea-
ven :**

Wherein I am taught to direct my Prayers to God, as to a Father whom I ought to approach with holy Reverence, and with humble Confidence that he will hear and grant what I pray for.

And to him only Prayers ought to be made, because he only is every where present to receive them, and every way able to

to grant what is prayed for.

The Six Petitions now follow, whereof the Three first concern God's Glory: and the Three last concern Man's Wants.

PETITION I.

Glorified be thy Name.

In this Petition I am taught to desire, and chiefly to endeavour the glorification of God's Holy Name, which Name in general signifies God himself: and in particular all his Titles, as *Lord, Jehovah, &c.* next, all his glorious Attributes or Excellencies, together with every thing that has a peculiar relation unto him, as his Word, his House, his Day, &c.

So that in this Petition I pray, That God would strike my heart with such an Heavenly awe, that I may humbly reverence his great Name, and carry such a respect to all things that relate unto him,
and

and his Worship, as may manifest my honour to his great Majesty: that my holy Profession be not blasphemed, but glorified by my self and others.

P E T I T I O N II.

Thy Kingdom come.

Divines tell me, and I heartily believe, That God has a Threefold Kingdom.

1. A Kingdom of Power, whereby he ruleth over all Creatures, even his professed Enemies.

2. A Kingdom of Grace, whereby he ruleth in the hearts of his Children, by his *Word* and *Spirit*.

3. A Kingdom of Glory, which is in Heaven. And in a more eminent manner shall begin at the last Judgment, when Christ (as Man) shall deliver up the Kingdom

dom to God his Father : When all the Saints shall be taken in to Reign with him : And of this Kingdom there shall be no end.

And in praying that God's Kingdom may come, I desire, that God would stablish his Throne, and Rule for ever in my Heart : And by the Power of his Grace subdue all those Rebellious Corruptions that exalt themselves against him : That the Gospel may be settled where it is not received, that all the Ends of the Earth may see the Salvation of Christ : That he would hasten the coming of his Kingdom of Glory, and so consummate and accomplish the Kingdom of Grace.

P E T I -

PETITION III.

Thy Will be done in Earth, as it is in Heaven.

I have been constantly Catechized to believe, That the Will of God is either *secret* or *revealed*: and that I am to pay Obedience to them both: patiently submitting to God's secret Will: and chearfully performing, as far as I am able, his Revealed Will; as it is set down in his Word.

And as the doing of God's Will, and not my own, is the matter of my Obedience, so the manner of my Obedience is the Example of the Holy Angels in Heaven, who execute the Commands of God with readiness, speed, faithfulness, and constancy.

So that in praying Thy Will be done, &c. I desire God to enable.

able me by his Grace chearfully to suffer God's Will in all his Afflictions, and readily to perform it in all his Commands. And that God would give me of that Heavenly Zeal to his Service, wherewith the blessed Angels are inspired: that I may obey his Will, with the like Warmth and Chearfulness: and that following them in their Obedience, while I am on Earth, I may be joyned with them to sing Eternal Praises in Heaven.

PETITION IV.

Give us this Day our daily bread.

This is the first of the Three Petitions that concerns Man's Wants, in which I am taught to profess my dependance upon God for this present life, and every thing that supports it.

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For by *Bread* I have been taught to understand all outward Comforts necessary for this life, and that I am to pray that by direct and honest means I may enjoy so much of this Worlds good, as is convenient and agreeable for my present *Condition* and just *Occasions*. And by saying [daily] I intimate my Contentedness with present necessities, and my purpose to continue daily Prayer for them. And by thus Praying, I cast my Cares upon God: and declare that only from his Fatherly hand I expect the good things I want, and have the good things I enjoy; and that by his Blessings the Creatures are sanctified to my moderate and thankful use.

I likewise under the term of *daily Bread* pray, That God would give me that continual supply of his Grace, which may sustain and nourish my Soul unto Eternal life.

PETITION V.

And forgive us our Trespas-
ses, &c.

By Trespases, or Debts, are meant my Sins, for which I am daily to beg Pardon, and to beseech God, not to exact of me the Penalty of them; but to accept of Christ's satisfaction for me, and for his sake to discharge me from the Debt, which I owe to his Justice. And that I may not forfeit God's Pardon, by denying mine to my Brethren; I pray for those Bowels of Compassion to others, which I stand in so much need of from God. My forgiving others their Trespases, being here used as an Argument to move God to forgive me mine. And if I who am prone to revenge, can by God's Grace forgive others: How much more will God, who is infinite
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in Mercy, forgive me! But if I do not forgive, I shall not be forgiven.

PETITION VI.

And lead us not into Temptation, but deliver us from Evil.

As in the former Petition I am taught to pray for deliverance from the guilt and condemnation of sin, so in this I pray to be delivered from the power of sin. And seeing I am unable to withstand those multitudes of Temptations that daily assault me, I beg of God either to restrain them, or in his faithfulness not to suffer me to be tempted above what I am able, but in all my Temptations to make me a way to escape, that I be not overcome by them. And because Satan is that Evil One which is alway tempting me to sin, I beseech

befeech God to deliver me from him, and from being taken in his Snares.

The CONCLUSION.

For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

Some tell me that these Words are no Essential Part of the Prayer, but an addition which I may use or omit, without any Injury to this *Sacred Form*.

But for my own part, I think these words ought to conclude this and all my Prayers; because they contain an Acknowledgment of God's Majesty, Power, Glory, and Eternity, which are chief Motives to pray, and which give life and spirit to the Duty. For these Excellencies being all in *Him* to whom I pray, they are as so many propts to my Faith, and assurances that I shall be heard. For

For it is a principal Reason for my Praying to God, That his is the Kingdom, and that he Rules over all the World; and that as a good and loving King, he is easie to be intreated by his Subjects; ready to protect and supply them amidst all their *Wants* and *Adventures*. And by my acknowledgment of God's Kingdom, I oblige my self to obey his Laws, and submit to his Government: So that while I retain any one Rebel-lust out of his Obedience, I cannot be thought to be in earnest, when I say, Thy Kingdom come, and Thine is the Kingdom.

The Power.

The Belief of God's Power and All-sufficiency, is a second Reason to pray unto him. It were to no purpose to make a Petition to One who is not able to bestow what I desire. For be
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the Will never so ready, yet where Ability is wanting, the Petitioner is never the nearer to obtain his Request. But seeing God is my Father, he cannot want Will; and seeing he is also my King, he cannot want Power to give what I ask him. Now seeing that the *Bowels* of a Father, and the *Arm* of a King are both in him to whom my Supplication is directed; I not only may, but justly ought, to rely upon him for all things necessary for this Life, and the Life to come. And when I fail to place my whole and final Dependance on God, instead of honouring, I reproach him, when I acknowledge his Power.

The Glory.

The Glory of God, as it encourageth my Prayers to him, so it is that of which himself is most tender: *My Glory I will not give*
to

quests to a mutable and a mortal God, one subject to Change or Ending, I should want one of the most concluding Arguments for Prayer. But seeing he, whom I Petition, is for Ever and Ever the same merciful God, who hath always heard, and doth still hear the Prayers of Poor Penitent Sinners: For ever a King, and so obliged to help his Subjects; for ever a Potentate, and so able to do them good; and one, for whose Glory it is to grant my Requests; I may with comfort conclude, that this Almighty, most Merciful and Everlasting Father, will hear, and do for me, though not always according to my wish and desire, yet always as he shall see most convenient for me.

Amen.

With this I am told the Jews used to close all their Prayers; and

and that the Christian Church injoynd the People in their *Liturgies* to conclude all their Prayers with this also. And it was thought of so great importance, that it was called the *Seal of Prayer*. And by my hearty and zealous saying *Amen* to what is prayed for, I express——

1. My faithful assurance and reliance upon God, that he will hear me as he has promis'd. *Call upon me in the day of trouble, and I will hear thee: Ask and ye shall have.*

2. I express by my saying [*Amen*] with the Congregation, that I agree with them, and that we all do present but one common Vote: that with one Heart and one Voice we all petition God. And I have this to encourage me in this Harmony and Consent, That if God will grant the Requests of Two or Three

gather'd together in his Name, he will much more lend his Ear to a pious Multitude, to a whole Congregation.

3. My humble and zealous saying *Amen*, doth testifie my Attention to the Prayers: that I am not asleep, or have my Thoughts wandring. And indeed one way to keep out drowsiness, and distracted, idle, and impertinent Thoughts at the hearing of Prayers, is the Consideration that at the end thereof I am to say *Amen*; that is, I am, as it were, to set my Seal to what has been prayed for, and that by so doing I challenge a share therein. And indeed if I neglect this, I can scarce expect any part or interest in the Prayers that are made.

To conclude, In this word [*Amen*] all the Prayer is *summ'd up* and *abridg'd*: and it was, as I have

have been taught, of such singular importance with the Primitive Christians, that they spoke it with so great Zeal, as that he who heard their Voice would have thought it had been a roaring Sea, or Thunder; which should awaken my drowfiness, and move me with Vigour and Warmth, to declare my fervent desires to have those Prayers heard of God, to which I say such an earnest, hearty, humble, and zealous *Amen.*

The Doctrine of the Sacraments.

In the Creed I have been taught that God by his Son hath redeemed me and all Mankind; and in the Doctrine of the Sacraments (which makes the last part of my Catechism) I have been taught, how that by them God doth exhibit and seal unto Believers, that Redemption which Christ purchased for them.

And as to the Number of these Sacraments, I have learned they are but Two, and only Two, namely, *Baptism* and the *Lord's Supper*. And I am convinced, that all Men ought to receive these Two, who desired to be saved: Which I do not so understand, as if God could not save without them; but that they are the Instrumental Means, and ordinary Seals, by which God hath promised to convey and assure Christ's Merits to me, and commanded me this way to receive them; so that wilfully to neglect, or to want the Sacraments when they may be had, is to cast aside God's Ordinance, which every Christian is bound to obey. And as I have been taught, so I look upon the Sacraments, as the Conditional Means which God requires to be observed of them unto whom he imparts his Grace: Not as if this Grace, whereof a
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Worthy Receiver partakes, were a Natural or Supernatural Quality in the Sacrament, but that it is from God himself, which is the Author of the Sacrament; so that Grace is receiv'd from God by means of the Sacraments.

And this I have learned not only from you who are our Parish-Divine, but also from Mr. *Hooker*, whose Judgment I have heard much praised by many of our best Clergy. This (saith he) is the Necessity of Sacraments: That saving Grace, which Christ Originally is, or hath for the General Good of his whole Church, by Sacraments he severally derives into every Member thereof. Sacraments serve as the Instruments of God to that End and Purpose. Moral Instruments, the Use whereof is in our Hands, the Effect in his: For the Use we have his express Command-

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ment ; for the Effect his Conditional Promise : So that without our Obedience to the one, there is no apparent assurance of the other : As contrariwise, where the Signs and Sacraments of his Grace, are not either through Contempt unreceiv'd, or not receiv'd with Contempt ; We are not to doubt, but they really give what they promise, and are what they signifie.

I fully acquiesce (as to this Point) in the Judgment of this Considerable Author. The Sacraments of the Christian Church, are, as I said, Two ; namely, Baptism and the Lord's Supper. By Baptism I have my Admission and Entrance into the Church ; and it is the washing of Regeneration, by which I am new born : And by the Lord's Supper (to which I now earnestly desire to be admitted) I believe I shall be nourished, preserved, and grow up in Christ.

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And these Two Sacraments I am sure were of Christ's own appointment. And seeing that by the one I am entred into the Christian Profession, and by the other I am therein strengthened and made perfect; I see no need of any more...

And not to trouble my self with the secular use of the Word Sacrament, it serves my turn to understand it in the Sense of the Church; which tells me it is an outward and visible Sign of an inward and spiritual Grace, Ordain'd by Christ himself, and a means whereby we receive the same Grace, and a Pledge to assure us thereof. Now, this Description of a Sacrament I have been often told, is the uneasiest Point in all my Catechism: I will therefore, in order to be better inform'd, set down my sence of this Description.

And first, By an *Outward and Visible Sign*, I understand that which presents its self to my Eye, and represents somewhat else to my Understanding. As for Example, in Baptism the *Outward and Visible Sign* is *Water*, wherein the Person is dipped or sprinkled. And the inward and spiritual Grace which is thereby signified, is a Death unto Sin, and a New-birth unto Righteousness, both which by the means of Baptism are convey'd to the Baptized.

I have heard you, Catechizing upon this Point, declare that it was the ancient manner of Baptism, to put the Person baptiz'd under Water, and then to take him out again; and that this was done to signifie his dying unto Sin, and rising again to Newness of Life.

The first declared the weakening, the deading, and putting off of sin: The latter shewed the per-

performance of those Actions of Men, who being quickned by the Spirit, endeavour to serve God all their days in Righteousness and true Holiness.

And in the Lord's Supper there is also an Outward and Visible sign, namely, Bread and Wine, and an inward Part or Thing signified, to wit, the Body and Blood of Christ, which are spiritually received by all Worthy Communicants, and which being so received, their Souls are strengthened and refreshed; and the same Effect is wrought in the Inner Man, by the Holy Mysteries which is in the Outward by these Elements. And as strength is from Bread, and chearfulness from Wine; so I hope, and expect, that when I am admitted to the Lord's Supper, my Heart will be established by Grace, and my Soul strengthened, and my Conscience made chearful and light with the Blessings and Benefits that the Sacrament will

exhibit, seal; and convey unto me; still supposing that I am in some competent measure fit to communicate. And in order to be so, I have learned from my Catechism, that these following Duties are required of me, namely, Self-Examination, Repentance, Faith, Thankfulness and Charity.

And for my assistance in the Knowledge and Examination of these Graces, I have chosen *The Introduction to the Sacrament*, written by Doctor *Addison*, Dean of *Litchfield*, on purpose for such Capacities as my own: And after this familiar account of my knowledge in Religion, you (to whom I commit the care of my Soul) shall judge me competent to be admitted to the Lord's Table; I shall esteem my Condition happy, as being perswaded, that I have no other means to repair my Vow of Baptism, which by numerous ways I have broken, and to renew the Covenant I made
with

with God when I was Christen'd ;
and to be restored to all the Be-
nefits of Baptism, forfeited by the
sins I have committed since I was
baptized ; I say, I am perswaded
that I cannot obtain these things
by any other *Appointed* means, but
by a due receiving the Holy
Communion.

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The Young Persons Devotions upon his first Admission to the LORD'S TABLE.

Expostulation.

Wilt thou then, O God, vouchsafe me to partake of that which my Soul has so long thirsted after ! Shall I this day be admitted a Guest at that Divine Banquet, from which my own unworthiness ought for ever to exclude me ! Wilt thou be so gracious to a miserable sinner, as to accept of a renewing of the Covenant I made in Baptism, after that by numerous

rous ways I have violated and broken it! Then, Lord, I will not absent my self, but draw near, hoping to be found in the number of those whom thou dost invite, even of those who truly and earnestly repent of their sins, who are in Love and Charity with their Neighbours; who intend to lead a New Life, to follow thy Commandments, and to walk from henceforth in thy Holy Ways. For upon these, and no Terms else, do I come to the Holy Sacrament; which yet I dare not receive, till with all Humility of Soul and Body, I have prostrated my self, and made Confession of my sins.

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The Confession.

A Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all Men; I acknowledge and bewail my manifold Sins and Wickedness, which I from time to time most grievously have committed by Thought, Word and Deed, against thy Divine Majesty, provoking most justly thy Wrath and Indignation against me. I do earnestly repent, and am heartily sorry for these my Misdoings, the Remembrance of, them is grievous to me; the burden of them is intolerable. Have mercy upon me, have mercy upon me, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive me all that is past, and grant that I may ever hereafter serve and please thee in Newness of Life, to the Honour and Glory of

of thy Name through Jesus Christ
our Lord.

Prayer for Pardon.

Forgive me, O Lord, whatsoever I have transgressed against thee, from the time of my Baptism, even to this very Moment, whether against Knowledge, or through Ignorance, at home or abroad, sleeping or waking, in Thoughts, Words, or Deeds : Whether occasion'd through the fiery Darts of my Ghostly Enemy, or by the unclean Desires of my own Heart ; Have Mercy upon me, and grant me pardon through Jesus Christ.
Amen.

Remember not the sins of my Youth, nor my Transgressions : According to thy Mercy remember me, for thy goodness sake, O Lord.

Lord, the sins of these my
Younger Days are many, the
Breaches,

Breaches innumerable, wherewith I have ignorantly or foolishly, for want of Knowledge or Consideration, offended against thee: Lay them not, I beseech thee, to my Charge, but of thy own free Mercy and Compassion to a wretched sinner, be thou pleased to be reconciled unto me, and seal the same to my Soul by this blessed Sacrament.

For thy Name sake, O Lord, pardon my iniquity, for it is great.

I have many ways greatly sinn'd against thee, and have no ground of hope for Mercy, but only from thy free abundant Pardon, which I know exceedeth my Sins, and for which I am the more abundantly qualified, by how much my state is more truly Miserable. On the account therefore of thy Free Pardon to the greatest sinners, so they be truly penitent, I beseech thee be reconciled unto me, who this day unfeignedly repent, and turn to thee.

For

For Purifying the Heart.

Almighty God, unto whom all Hearts be open, all Desires known, and from whom no Secrets are hid ; Cleanse the Thoughts of my Heart by the inspiration of thy Holy Spirit , that I may sincerely love thee, and worthily magnifie thy Holy Name, through Jesus Christ our Lord. *Amen.*

O Lord, give me Grace this day to receive the blessed Body and Blood of thy Son, my most blessed Saviour, into a Clean, Charitable and Thankful Heart, that it may perfectly cleanse me from all Dregs of sin ; that being made clean, it may nourish me in Faith, Hope, Charity, and Obedience, with all other Fruits of spiritual life and growth in thee : That in all the future Course of my Life, I may shew my self such an engrafted Member into the Bo-

Body of thy Son, that I may never be drawn to do any thing that may dishonour his Name. Grant this, O Lord, I beseech thee, even for his Merit and Mercy sake. *Amen.*

For Self-Examination.

ALmighty God, and most merciful Father, give me, I beseech thee, that Grace, that I may duly examine the inmost of my heart, and my most secret thoughts, that I may know how I stand before thee. Lord, I confess all my sins, and my unworthiness to present my self at thine Altar. But thou, and thou only canst forgive sin, and give true Repentance; do both, gracious Father, and then behold I am clean to come unto thee. Lord, make me a worthy Receiver of that for which I come, even Christ, and Forgiveness of sin in Christ; and that for his own Mercy-sake and thine. *Amen.*

For

For belief of Christ's Presence without disputing the manner.

O Lord God, hear my Prayers. And while others dispute, grant that I may stedfastly believe, behold I quarrel not the Words of thy Son my Saviour's blessed Institution: I know his Words are no gross unnatural Conceit, but they are Spirit and Life, and supernatural. He hath promised me, if I come worthily, that I shall receive his most precious Body and Blood, with all the benefits of his Passion, without amusing my self then about the manner of receiving Him. Lord, make me able, make me worthy to receive Him: For grant me this Favour, and I know I can no more die Eternally, then his Body and Blood can again die and be shed. Lord, so wash and cleanse my Soul, that I may now and at all times else come prepared by hearty Prayers and Devotion,

on, and be made worthy by the Grace of this blessed Sacrament, the Pledge and Earnest of Eternal Life, in the Merits of the same Holy Jesus, who gave his Body and Blood for me. *Amen.*

Immediately before the sight of the Bread.

O Lord God, how I receive the Body and Blood of my most blessed Saviour, the price of my Redemption, is the very wonder of my Soul: Yet that I do receive them, is my firm and constant belief. At this time they are graciously tender'd to me and my Faith: Lord, make me a worthy Receiver, and be it unto me according to my Saviour's Word. *Amen.*

Looking upon the Bread and Wine, say,

O Thou that fittest on high with the Father, and art here invisibly present with us; come and sanctifie

crifie these thy Creatures of Bread and Wine, and those by whom they are to be received. *Amen.*

As the Bread is coming to you, say,

I Et thy Body, I beseech thee,
O Lord Jesu Christ, which
was given for me, preserve my Bo-
dy and Soul unto Everlasting Life ;
and grant that I may take and eat
in Remembrance that thou hast di-
ed for me, and feed on thee in my
Heart by Faith with Thanksgiving.
Amen.

As the Wine is brought, say,

I Et thy Blood, I beseech thee,
O Lord Jesus Christ, which
was shed for me, preserve my Bo-
dy and Soul unto Everlasting life :
And grant I may drink this in Re-
membrance thy Blood was shed
for me, and be Thankful. *Amen.*

F I N I S.